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CONCISE OUTLINE OF SEVEN STATES OF CONSCIOUSNESS
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MMY:
Seven states of consciousness....hm? Waking state of consciousness, dreaming state of consciousness, sleep state of consciousness—these are lived by all the people. Transcendental consciousness—lived by meditators for certain time, many times in each sitting. Cosmic consciousness, God consciousness and—[pause]—from where to bring the seventh? We could call [it] Brahman state of consciousness, that unity.

Transcendental consciousness is that where one forgets the world. That means: transcends all relative experience and is left by himself. Mind is left all by himself. Conscious mind, which was conscious of the relative object, it becomes consciousNESS, not capable of any experience—the state of pure intelligence, the state of pure existence, of unmanifest nature, unmanifest existence, pure intelligence, pure Being—the state of Being—Being which is the basis of thinking and all activity. That transcendental level of life which is pure Life, eternal Life, L capital. Pure Life, unmanifested Life, is pure consciousness, transcendental consciousness, which does not accept the existence or experience of the relative world. That's why we call it transcendental, hm? That is the innermost area of our existence—unmanifest.

Everything that exists, exists on the level of Existence, that is that level of transcendental pure Existence. Transcendental consciousness or pure consciousness does not EXIST. It is ExisTENCE, on the basis of which everything exists. That is pure, unmanifest level of life devoid of relativity. All Absolute in itself. And that is transcendental consciousness, where nothing other than that alone is. Pure Being. It's not an experience. It is the Being.

When we say experience, then what is implied? Exeriencer, and the object of experience, and the process of experiencing: three things are implied in experience. So pure consciousness is not an experience. It is that on the basis of which the trinity of experience rests.

The trinity of experience means: the experiencer, the object of experience and the experiencing process, which connects the subject with the object. So this trinity of experience exists on the basis of Existence—transcendental pure consciousness. We call it pure consciousness. Means: unshadowed by anything. Pure consciousness is that area of life which is not overshadowed by any object, because there is no object of perception. The pure experiencer is all that there is. I am the all of all I survey. That is that area of pure Life, without any duality, without multiplicity, the field of unity without any trace of duality. That is transcendental consciousness. That is generally called the 4th state of consciousness.

Q: [unintelligible]

MMY:

For every experience we have to have the machinery of experience. We will connect these states of consciousness with the body later on.

Let's examine the nature of all these possible states of consciousness. So we are describing transcendental consciousness, what it is like. It is that state of life which has no shadow of any relative experience. That is the state of pure experiencER. Pure experiencER means: without any experience and without being connected with the object of experience—pure consciousness.

Conscious mind is in that state—not the conscious mind but pure consciousness. This is transcendental awareness. The word awareness... the word Absolute. That is the content known by Absolute. Pure consciousness is Absolute level of life, which is the very basis of all relative life. That Absolute, nonchanging, eternal field of existence—that underlies all creation, that is unbounded. When we transcend the mantra during meditation it is that state of consciousness—transcendental. We don't know body, we don't know the surroundings, we don't know anything. What we know is: yes, awareness of awareness. AM-ness—not even the I but am. AMness, EXISTence. Nothing but that—unbounded, unchanging, nonchanging in its character. This is transcendental consciousness.

When this transcendental consciousness is not lost even when the trinity of experience starts to be (the trinity of experience: the experiencer, the object of experience, and the experiencing process) that means: when one's awareness gets open to the relative field of perception—even then the transcendental pure awareness is not lost. And this coexistence of two states of consciousness, waking and transcendental is called cosmic consciousness. Coexistence of transcendental consciousness and waking state of consciousness is cosmic consciousness. Cosmic means all-inclusive. All inclusive means: inclusive of the relative and the Absolute both.

Relative field of life and Absolute state of life both together form cosmic state of life. And that we call cosmic consciousness. Pure consciousness—pure awareness—and the awareness of the waking state of consciousness; or pure awareness— transcendental pure consciousness—with dreaming state of consciousness; or pure awareness—transcendental consciousness—with sleep state of consciousness: any of the three relative [states of consciousness], waking, dreaming or sleeping, along with the Transcendental Pure, go to make cosmic consciousness.

In this state one is aware of one's unboundedness because of the transcendental consciousness. The unboundedness of our existence is maintained, and on that platform of unbounded existence one behaves in the time-space-bound spheres of life. One lives relativity in the fullness of the Absolute. One—having been established in the infinite, unbounded, eternal, nonchanging, imperishable Absolute—behaves as an individual in the sphere of time and space. Within the field of bondage one moves unbounded and eternally free. This is the state of cosmic consciousness. This is cosmic consciousness.

There is another state called God consciousness. And what is that? It is the cosmic consciousness in its most glorified state. God consciousness is a state which is most glorified state of cosmic consciousness.

The difference between cosmic consciousness and God consciousness is that in cosmic consciousness the world of man is experienced having been established in the Absolute unbounded pure consciousness. And the world of man is experienced as the world of man, as it is, as we see now. Only, that before cosmic consciousness develops we see the world without our [own] awareness. We are lost, we are only time-space-bound individualities—this is our relationship with the world. And we are completely unconnected with the unboundedness of Absolute being.

So our status is very small in the waking state of consciousness. When transcendental unbounded awareness becomes a permanent feature of our life and living, then we are great—unbounded, eternal, and behaving as an individual: both capacities. Just like a poor man living in a hut. And that is his hut and that is his life and that he is—a poor man. Same poor man became a king today. And then he is the same man, but he has a whole territory. He is the master of the whole empire and yet behaving as an individual. One can imagine the individual remains an individual but now he knows his word will be obeyed. He can call on anybody and quickly his desire will be fulfilled. He is the master then.

Like that, when one gets to cosmic consciousness all the laws of nature begin to support his desire. Any desire finds fulfillment very quickly. He's one with the cosmic intelligence. And because the whole creation is the display of cosmic intelligence therefore the entire nature, all the laws of nature, are sympathetic to the desires of such a mind. This is cosmic consciousness, but the perception of the world, the behavior in the world, is on the level of human behavior. Just like that—as if you are seeing through a clean glass, neat white glass, transparent. And you see the green as green and white as white and black as black. And the whole multiple creation is viewed as it is, as it has been viewed during waking state of consciousness so far. Now what happens [in God consciousness] is the waking state of consciousness begins to be perceived in much more brightness, more brilliancy, because the level of perception is increasing in its value. Level of perception increasing means: the mind is by now trained to perceive in the much finer realms of creation. And because the efficiency of the mind has been increased to perceive the finer layers of creation very very clearly, and because the nature of the finer layers of creation is much more fascinating, much more bright, much more brilliant, therefore the very vision of a man changes.

And the vision changes to start looking at things in a much more pleasant manner, in a much more brighter manner, in a much more fascinating manner. So what happens? With the ability of the mind to experience the finest region of creation in the relative..., which is the finest level of waking state of consciousness—the ability to perceive in the light of the celestial, in the celestial light—when our vision is open to the celestial perception, then when we open our eyes our vision is already colored with the celestial perception. The whole world of man is imbued with the celestial light. Instead of calling it celestial consciousness, we call it God consciousness. That celestial region of existence is the

finest level of existence, and when the perception becomes used in that region, then the whole psychology and the whole vision becomes colored in that fashion. And the world of man is then experienced in the light of God, or in the celestial light.

Not that God is seen everywhere but everything is viewed in a much more precious and more valuable color, as if things were seen with the transparent glass before and now they are seen with the golden glass. Everything is gold, even the black seems to be gold-black. Even the white is already gold. So it is the glorification of the waking state of consciousness, or the development of waking state of consciousness into the celestial light. And this what transforms cosmic consciousness into God consciousness.

Herein the world is experienced in the best possible aspect. The world is the same, but the refinement of the viewer, refinement of the experiencer has been to such a degree that all the finest region of his senses starts to be lively, as much lively as the gross level of his senses has been.

Now when we say gross and subtle levels of the senses what we mean? We see the flower. And then when we close our eyes we don't see any flower. But, it is possible to see the flower even with closed eyes if we have been using the subtle regions of the sense of perception. So the ability is there, in the subtle regions of the senses to perceive. But because we have not been using that ability, because we have not been experiencing these things from the subtle regions of the senses, by not using the senses, therefore the finer perceptions are closed to us. In Transcendental Meditation we are opening our awareness to much finer perception, and thereby enlivening our finer ability. And when we have enlivened our finest ability of celestial perception in the finest relative field, then when we come out we come out with that ability of fine perception. The whole objective world of experience changes, transforms into the most laudable, most glorious, most graceful vision. And this is living God consciousness, or living in the light of God. This is the sixth state of consciousness.

Now, we are living the transcendental Absolute unbounded awareness along with the most glorified state of waking consciousness. Most glorified waking consciousness and pure awareness, this is what we are living. Pure awareness is transcendental awareness. Nearest to that is the celestial field of life. So we are living these two together. This is God consciousness, where the finest in the relative and the Absolute—both states of consciousness—are being lived. From the Absolute onwards this is the range of the waking state of consciousness. Now when the waking state is in its most glorified condition, it is the celestial life. So in God consciousness we are living the celestial and the Absolute, both simultaneously. What can be the state life more advanced than this?

More advanced we can think in terms of this [indicating two areas with hands, celestial and transcendental]. [This]...is celestial, this is transcendental. This is unbounded, eternal. This is not yet unbounded because it is in the relative field—celestial, yet in the relative because it is the finest relative. Being finest relative it has an ending character; it's not eternal, non-ending, non-changing.

Imperishable is this field. Perishable is this field. Certainly the celestial field is much more long-lived than the gross field because it is nearest to eternity. Even though it is long-lived—longevity of the celestial and eternity of the pure transcendent—these two spheres are being lived. And that is God consciousness. What could be the further development?

Surely there is yet a chance, one more degree that the longevity could be transformed to eternity. So that this waking state that was coming on to be more glorious and more glorious and more glorious, and by the time it has reached the finest, almost one with the Absolute it has become most glorious. Now further on there is a chance for it go one more step and come in parallel with this so that the Absolute and the Absolute, devoid of relative.

Cosmic consciousness was here, and this waking state of consciousness started to be more glorified, more glorified, more glorified and now it is most glorified in the relative. And if this process of glorification could continue, then the most glorified relative could in one more step become the Absolute. And then there is no chance of further going up. Once this waking state of consciousness has been glorified and has come on the parallel level of the Absolute then that is the end of evolution. In better English we would say, that is the fulfillment of evolution, not the end.

Now the evolution is on the highest peak. So when this is Absolute and this is Absolute, then it is Brahman Consciousness. Brahman Consciousness which holds only the unity and unity and unity.

In this way [indicating with hands] first this waking state of consciousness and this Absolute here. Subtle relative, gross relative, gross relative, like that. First what happens: this Absolute creeps through all the relative. And when we start living in life the ordinary waking state of consciousness with this absolute pure consciousness, then it is cosmic consciousness. And then this starts to become more glorious, more glorious more glorious. By the time it reaches here it is most glorious—waking state of consciousness in the celestial light and the Absolute—this is God consciousness. And then when it starts to come right on the level of this it is Absolute.

In this way we can count seven states of consciousness. But actually there are only six. Because the three we know, waking, dreaming and sleeping and the other three we experience: transcendental, cosmic and God. The seventh state is not any other state of consciousness. Only the unity dawns on the level of knowledge. It is living these together. Only then on the level of intellectual understanding it dawns that this Absolute is this Celestial, and they are not different. It's a revelation on the intellectual level. The unity is established on the intellectual level of understanding clear of any doubts. But, unity does not step on to the level of activity. Living has nothing to do with it. Life has something to do with it. Unity dawns on the level of Life. Living remains on the level of God consciousness. Because living necessitates duality, the field of behavior, the trinity of the experience—experiencer, object of experience, and the process of experience. This means the relative field must not abolished because living is possible only in the relative field.

If the whole thing gets dissolved into the unity of the Absolute what is left? Maybe the pure field of Life. Life and Life. But what we want is Life and living. Life is absolute, living is relative. What we want is: we glorify the living to the maximum Life and we make the living in the Light of God. We move in the Light of God, we see in the Light of God, we hear in the Light of God, we touch in the Light of God, we do in the Light of God, we don't do in the Light of God. All the does and don'ts in the light of God. And that is on the basis of Life eternal. All living in the light of God based on the eternal Life. And that is the ideal state of living towards which we are heading.

Transcendental Meditation is that thing which is taking our life on and on from waking state to transcendental, from transcendental to cosmic, from cosmic to God consciousness. So we are heading towards all that. But what we say the seventh state of consciousness it is the revelation on the sixth state of consciousness, on God Consciousness, on the level of understanding that we see that the Absolute is relative and that all this is infused in it. But we see the relative coming out of the Absolute and Absolute pervading we see.

We see all-pervading Absolute—but all-PERVADING Absolute. Not only Absolute and Absolute but Absolute all-pervading. The all is there. This and this and this and this, but all this PERVADED by the Absolute. This is the reality of life.

So all this in the most glorified state of celestial light and pervaded by the transcendental pure Existence, both become a living reality and that we may call the seventh state of consciousness. But it would be better to call six states of consciousness and the revelation of Unity—the life in unity, yet in God consciousness. If we call seven states of consciousness there is no harm, but we must know that the seventh state of consciousness is just a little bit of glorification of the sixth state of consciousness. It is yet within the sixth state of consciousness but in the revelation of the unity of the Absolute.